

OUR RELATION TO SINGLE IMMERSION.

BY J. A. RIDENOUR.

The above caption was a topic for discussion and action at our late conference, at West Alexandria, O.

I said nothing upon the subject at that time, but I wish to say a few words now. I believe that all subjects of such general interest, and especially "Questions of doctrine" in which we must be a unit, are proper subjects for the National Conference only.

If the decisions of our National Conference, defining what we, as a denomination, understand the Gospel to teach; are not to be accepted as authority upon those subjects, then I see no use in making such decisions. And if they are to be so regarded (and they certainly are) then I can see no use of the State Conferences taking up such questions after they have been settled by the National Conference.

Now the subject under consideration, as I understand, was officially settled at our National Conference of 1892, and that too, in harmony with the practice of the Church from the first, in Germany in 1708 and on down to the present time.

On page 32 of the report of that Conference, we have the following from the report of the committee to whom the question was referred; "We, officially state that the Brethren Church understands her creed—the Bible, to teach that the ordinance of baptism is trine immersion only. And therefore, the Brethren Church accepts, and practices only that as Christian baptism."

The question being thus officially settled, I believe any minister among us, who, either accepts or practices single immersion as Christian baptism; should be arraigned for heresy before his home congregation. And a congregation that tolerates her minister in such anti-scriptural teaching and practice, should be held amenable to the State Conference, for the violation of the principles of the gospel; and if she will not recant, she should be denied representation in the Conference. Not in the spirit of useless controversy, but in the pursuit of the truth, these thoughts are given; and friendly criticism is desired.

Fostoria, O.

COME OUT FROM AMONG THEM, AND BE YE SEPERATE.

I often wonder what we should do regarding this plain declaration of the Apostle: Does he really mean that we should separate ourselves from the ungodly;—come entirely out from among them in all their ways, fashions and doings, presenting ourselves as living sacrifices; as daily bringing ourselves into subjection, mortifying and crucifying the desires of this our body that we may present ourselves before the Lord as a people willing to do what he requires? Does he require a non-conformity or is the language used to express only a partial coming out and allowing ourselves to be the judges, do that that seems convenient to us, and not seriously affect our wills etc?

We naturally incline to follow after, to pattern from the world:—especially so as we sojourn here below, but the query arises in my mind; Is it right? Is it following the command? Is it really separating ourselves?"

Were we to really *come out*;—Does it imply to leave other societies and belong to the Lord and his church alone: or, can we join worldly societies and be still a separate people, *coming out* from among them? Can we follow after Christ and obey Him in this Apostolic injunction, and still be a member of the church, the lodge, and not have an unequal yoke upon our necks? I often wonder what we should do, and which for Jesus' sake we should give up. If dear reader you can make it plain that it is right and means that we can do as we wish in the matter and still be a separate and peculiar people, you can unload a burden from our minds: Will you do so?

Fraternally

H. B.

THE BRETHREN CHURCH.

C. FORNEY.

If the above is our church name as adopted by conference and the Brethren Evangelist is our church organ, in speaking or writing about the church would it not be wise and more consistent for us as Brethren to always use our adopted name "Brethren" instead of Progressives or Progressive Brethren. As there is no other church by the

name Brethren only, we need no modification to distinguish us from other churches. The names "United Brethren" "Brethren in Christ" or, "German Baptist Brethren" are all sufficiently different to be distinguished from ours. And if in some way, the time would come when all the above named churches with many more should so mix and obey the Gospel so fully that we would not know one from the other, and the world would conclude, "we are all brethren," no harm could grow out of such a condition. It might prove to the observing mind, that one heaven is large enough for all.

Until we practically prove to the world that we are more progressive than all Brethren, we should be satisfied with our adopted name. It is our chartered church name. In the name "Brethren" our church property is held. And if our members every where, when asked as to their church relation invariably use the name "Brethren" and strictly hold to that, in defining our position, neither adding or subtracting, our church name will soon be established every where and history will so record us. To all not members of the Brethren church I would say: If in speaking or writing of us you feel convinced that we are advancing: going forward religiously according to the Gospel, and have so far distinguished ourselves as a church in Christian progress that you feel we are entitled to the word progressive and that it should be added to and become a part of our church name as adopted and name us "Progressives or Progressive Brethren instead of Brethren," our real name, to more fully express the qualify of the church, and mean what you say we have no objection. Courtesy however, would demand, that in speaking of other denominations we should use the name adopted by them. Brethren and Sisters I would suggest that we strictly adopt this rule when speaking of our own, or, other churches.

May the grace of God be with his dear people every where is my prayer. Aurelia, Ia.

Have you found out that it is the way you walk and not the way you talk that impresses itself upon the characters of your children?